لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Hijrat 1357 H.S.—May 1978

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in Indian. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the flection of Christ's death on the Cross and to tell the Christians and Muslims to call of their hope for a second visit from Christ as he had been gathered to his fore-fathers and bared like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the better, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Mauivi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leader-ship, the Kh lifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, obiectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religions, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Review.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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بسم اللہ الرحمن الرحیم

نحمدہ و نصلی علی رسولہ الکریم

The Review of Religions

RABWAH, PAKISTAN

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NOAH'S ARK*

Hazrat Mirza Ghulam Ahmad, The Promised Messiah

— V —

But our God Almighty, All-Glorious, in the opening Surah of His Holy Book makes no distinction between heaven and earth and names neither one nor other as the special seat of the kingdom. By using one comprehensive attribute, *Rabb al-Alamin* (Lord of all the many worlds), He tells us that wherever there are any habitations - worlds with bodies and souls - there you can see the sovereignty of Lord at work. The Lord God is their creator and nourisher. He tends to their needs all the time, in ways most appropriate. Over all the many

Written and published in 1902. In the original urdu (Kishti-i-Nuh), it has been printed and published many times over. It has also appeared in parts in English and other translations, especially the part called the 'Teachings', which summerises the requirements of faith and works for Ahmadi Muslims. Its writing synchronised with the appearance of the plague mentioned in ancient writings as a sign of the Second Coming of the Messiah.

The present translation is by Professor Qazi Muhammad Aslam.

many worlds, His supreme attributes are in command.

He is *Rabb*, *Rehman*, *Rahim* and *Malik-i-Yaum al-Din* (Lord, Gracious and Merciful and Master Magnanimous of the Day of Judgement). And remember, the expression *Malik-i-Yaumal-Din* in Surah Fatiha does not relate to the dooms-day only. The dooms-day is the day of reckoning called *Qiyamah* in Arabic. The Holy Quran makes it quite clear that the *Qiyamah* is the day of the Final Reckoning. But one sort of reckoning begins in this very life. There is a text in the Quran which hints at it. Thus :

يجعل لكم فرقاناً

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'He will grant you a visible distinction' (8 : 30)

The Gospels teach one to pray for one's daily bread. 'Give us this day our daily bread', it says. But the Kingdom of God is not yet on earth. How can God give us our daily bread ? The food crops and the fruit do not ripen at His Command ; they do so by themselves. The rains also look after themselves. God has no power over them, no power therefore to give us our daily bread. It may be different when His Kingdom is here. Then may we ask for our daily bread. But not until then. For, until then, His control on things of the earth remains un-established. When He is in possession of the Kingdom, He might give people their daily bread. It is not fair to ask Him for it. Not yet.

Then the Gospels teach the prayer, 'And forgive us our debts as we also have forgiven our debtors'. This prayer is without point. For the kingdom on earth is not yet come. Christians have not had anything gifted to them yet. No point, therefore, in asking for the forgiveness of debts - for, there are no debts. Empty-handed God, it is useless, asking Him to forgive us our debts. Useless also to live in fear of Him. His kingdom is not on earth. His kingly Arm is as good as not, unable to punish any wrong-doers. Or—as was the fate of the opponents of Moses—send the plague to destroy them. Or—as was the case with the people of prophet Lot—rain stones on them, or, visit them with an earthquake, or with lightining or with some other heavenly disaster. All this because the

kingdom of God is not yet on earth, because the Christian God is weak as was His son, and as dispossessed as the son. There is no point praying to Him for the forgiveness of debts. Are there any debts we owe to Him? He is not king on earth and whatever else it produces, we owe not to Him. They grow by themselves. His soverignty is not on earth. The good things which the earth yields are not by His command. He has no power therefore, no right to punish. To cunjure up a God so weak, and then to pray for His help in our affairs makes no sense. His kingdom is not yet.

But the prayer in Surah Fatiha teaches that God is sovereign over the earth as over the heavens, and all the time. He is sovereign over all the worlds. His grand attributes are listed up in the beginning of the Surah, the first in the Quran, a thing unknown to other Holy Books. God is *Rahman, Rahim, and Malik-i-Yaum al-Din.* It is to such a God that we are asked to pray, and pray not—as in Jesus' prayer—for our daily bread but for the fulfilment of the highest aspirations rooted in our nature from the beginning of time. The prayer is ;

> 'Guide us Thou, to the right path. The path of those who received Thy rewards' (1 : 6-7)

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That is, our Lord God, possessor of the most perfect attributes, Lord Gracious, Whose graces reach the farthest particles on earth enriching them all with Thy graces, Thy power to reward: Make us inheritors of the favoured ones of the past. What Thou gavest to them, out of Thy grace, that thou give to us, and save us, so that we join not the disobedient and incur Thy wrath. Lord, help us so that without Thy help we should not go astray ! Amen !

The difference between the prayer taught in the Gospels and the prayer taught in the Quran should now be quite clear. The prayer of the Gospls only holds a promise that the Kingdom of God may come on earth. But the prayer of the Quran teaches that the Kingdom of God is already present with us, present in this very world. Not only present, but at work,

administering grace and beneficence to all and sundry. The Gospels only make a promise. The Quran points to it as already realised, the Kingdom with all its graces. The superiority of the Quran lies in the fact that the God it teaches is the Friend and Comforter of all truth-lovers in this very world. Not a soul which does not receive His graces and gifts. According to its deserts, each would receive the graces of *Rabubiyat*, *Rahmaniyyat*, *Rahimiyyat—all*. The God of the Gospels has yet to establish His Kingdom on earth. Think and choose: the God your reason would accept as God worth worshipping and submitting to—is it the God of the Gospels or the God of the Quran? Hafiz Shirazi has said truly:

مرید پیر مغانم زمن مرنج اے شیخ
چرا کہ وعدہ تو کردی و او بجا آورد

'Committed I am to the head of the Lovers, quarrel not with me, O Sheikh!
For you only make promises while he fulfils!'

The Gospels praise the humble, the poor, the down-trodden. They praise also the persecuted who show patience under persecution. The Quran does not teach you to remain humble always and to resist not evil at all. It says, humility, poverty, and refusal to resist are good but only on the appropriate occasion. If the occasion is not appropriate, these good qualities become evil. Your morals require you to judge the occasion, the circumstances under which you have to act. Virtue becomes vice, when the occasion is not appropriate. You have the example of the rain. How good, how necessary is rain, but if it is without its proper occasion, it becomes a cause of destruction, The same is true of foods. To go on eating only one kind of food—only heat-producing or heat-reducing—is not good for health. Health requires suitable changes in your dietary. According to the state of your body, or according to the conditions in which you live. To return to our subject, to be hard or to be soft, to be forgiving or unforgiving, to pray for someone or to curse him, depends upon what the occasion requires. Your action has to change with change of

occasion. Be humble and kind and forgiving, therefore, in the highest degree, but always in keeping with the occasion. Remember also that morals proper, unmixed by the poison of selfish desires, come from above through the agency of the Holy Spirit. Morals proper, therefore, you may not acquire, by your own efforts. They will come from above as a gift from heaven. Those who do not enjoy the help of the Holy Spirit in their moral progress, have no valid claim to a life of morality. Under the surface of clear water are hidden mud and dung. These show up in moral life in moments of emotinal outbursts. Pray and pray therefore, for strength from God that you may be saved from the mud and dung that lies under the surface. Pray that the Holy Spirit may make your moral life clean and beautiful. Remember the true and unalloyed morals constitute a miracle which only genuine truth-lovers can show. Others may not share this achivement with them. Those whose attachment to God is not complete receive no strength from Him Impossible it is for them to acquire perfect and clean morals. Make perfect your relationship with God. Shun all jesting and joking at others, also malice, foul speech, greed, lying sensuality, lustiness, ill-thinking, worldly pride, arrogance, self-praise, mischieveousness, and habits of futile disputation or debate. Then will you be gifted by heaven with all things good. You must have help and strength from heaven to upraise you. You must let the life giving Holy Spirit enter your affairs. For, until then you remain weak and confounded a body more or less without soul. In this condition you cannot fight away your troubles nor shed your pride and arrogance as you become rich and important. In every way then you are under the seductive influence of Satan.

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One thing you need badly. It is that the Holy Spirit which the Hand of God sends down should turn your face in the right direction, the direction of piety and the love of truth. Let your links be forged with heaven, not with earth. Make a bid for light nor for darkness. It will lead you away from the

ways of Satan to the heaven of safety. Satan prospers in the dark but shuns the light. Like the hardened thief, he steals into men's hearts at dead of night.

Now let us see that the Surah Fatiha does not merely teach about God and man. It also carries a great prophecy. After listing up the basic divine attributes, *Rabubiyat* ;universal Providence), *Rehmaniyat* (universal Grace), Rahimiyat (universal Mercy and Promise of Rewards for merit). And *Malikiyat* (universal Master and judge), He is both lord and judge at all times of reckoning. He is also all-powerful. The Surah goes on to teach a prayer which amplified may be read as follows: 'O God, grant so that we may become true successors of those whom Thou has rewarded in the past, that we may inherit the blessings of the earlier prophets and messengers! God, protect us that we may not join those and become like those whom Thy wrath has visited in this very world (Reference is to the Jews of the time of Jesus Christ who were destroyed by a plague). God, grant that we may not join those and become like those who went back on Thy guidance and who went astray (Reference is to Christians).

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The prophecy underlying this prayer is that among Muslims will arise those who by virtue of their sincereity and love of truth will become the successors of earlier prophets and inherit the blessings of *Nabuwat* (Prophetood) and *Risalat* (Messengership). Others among them will assume the character of jews and suffer divine punishment in this very world. Still others among them will become like Christians. It is a known custom in divine speech that when a people are alerted against a certain possibility, then some among them, in the knowledge of God, are going to participate in that possibility, and that others among them are going to keep straight and sincere. From the beginning all the Holy Books of God have laid down the rule that when God warns a people against something, or encourages a people to try and aspire for something, then it is certain that in the knowledge of God, some among the people are going to participate in certain possibilities and some not. The Surah, therefore,

carries a threefold prophecy. Firstly, that someone in the *Umma* will emerge in the role of earlier prophets, so that the prophecy hinted at in the words, *the path of those whom Thou hast favoured*, would become fulfilled.

Secondly, that some among the *Umma* will emerge in the role of Jews who were cursed by Hazrat Isa (Jesus Christ)—they will incur the displeasure of God, fulfilling the prophecy contained in the worlds, *not the path of those who invited Thy wrath.*

Thirdly, that some among the Umma will emerge very much like modern Christians deviating from divine guidance by habits of drink, by non-observance of religious duties and by disobedience and delinquencies of various kinds, fulfiling the prophecy contained in the words, *nor the path of those who went astray.*

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It is part of the belief of Muslims in general, that in the latter days, thousands of Muslims will become like Jews. This is also clearly hinted in many places in the Holy Quran. At the same time, the conversion to Christianity of hundreds of Muslims, and adoption by them of Christian customs also their indifference, indeed their hostility to Islamic duties of daily prayers, of fasting, of observing lawful and unlawful foods is a matter of everyday observation and experience.

The two parts of the prophecy contained in the Fatiha, namely the emergence of Jew-like and Christian-like groups among our people in this very country, you have seen fulfilled by your own eyes. You have seen Muslims behave like Jews and like Christians and if this is already so, then the third part of the prophecy automatically becomes deserving of acceptance. If Muslims have inherited some of the unworthy qualities of Jews and Christains, they could also have inherited the virtues of the Holy men of Israel. It would be unjust to think that God should let Muslims reproduce the bad qualities of Jews, and Christians, even let them be called Jews but not let them inherit the distinction, which the prophets and messengers of Israel achieved in their time. And yet the *Umma*

is 'the best of all peoples, 'Worst of all peoples' would be a better title. For, they will have inherited the vices but none of the virtues of the earlier peoples! Is it not imperative that this *Umma* should have raised from among its own ranks, some one in the spirit and character of the earlier prophets and messengers of Israel, one who should prove to be an image and a reproduction of them all. It is not consistent with the Grace and Mercy of God, that He should raise Jew-like characters in the *Umma* by the thousands, and thousands out of the Umma should become converted to Christianity, but not one from among them should appear in the spirit, character, and power of the earlier prophets. This, so that the promise contained in the prayer, "*Guide Thou us to the right path, the path of those whom Thou hast honoured by Thy rewards, should* become fulfilled. If the promise—that is to say, the warning—that there would arise Jews and Christians among Muslims, should prove true, why not the Promise of reward? The *Umma* is subject to forebodings of many different kinds, among them the foreboding—contained in the Quran and the Hadith-that they will become like Jews. If this was to be their fate, the Grace of God required that they should inherit the spiritual blessings of the past, same as they were to reproduce some of the evil streaks of their character. It was only in keeping with God's Grace that in the prayer, 'Guide Thou us to the straight path' 'He held out the promise that there would be individuals in the *Umma* who will attain to the high station of earlier prophets. They were not to become Jews and Christians only. They were to inherit their moral and spiritual past also.

There is a clear hint of this in Surah Tahrim (66:13), where it is said that individuals in the *Umma* will reproduce the character of Maryam Siddiqah (Mary the truthful). Mary guarded her chastity, we are told. So God breathed into her of His Spirit, the result being Jesus. The Spirit breathed was the spirit of Jesus. The Quran text hints at the raising of someone out of the *Umma*—one who was to reproduce first the character of Mary, and then have the spirit of Jesus breathed into him,

thus giving birth to Jesus, that is to someone like Jesus. From a Mary-like character, he was to grow into a Jesus-like character, one born out of the other. In this sense, he was to be called Ibn-e-Maryam (son of Mary). My revelations recorded in *Barahin-e-Ahmadiyya* support this. I was first called Mary (page 241). (Mary, wherefrom didst thee have this favour?) Then in *Barahin-i-Ahmadiyya* (p. 226) I was told:

هزی الیك بجذع النخلة

(Mary, shake the trunk of a date tree')

Then, recorded on pase 496 of *Barahin-i-Ahmadiyya*, I had the revelation:

یا مریم اسکن انت و زوجك الجنة نفخت فیك من لدنی روح الصدق

(Mary, enter thee and thy companion into the Garden, I have of Myself breathed into thee the spirit of Truth').

Here I have been called the Spirit of Truth. The revaelation connects up with the Quranic verse

نفخنا فیه من روحنا

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'We will breathe into it of our own spirit' (66 : 13)

Here—metaphorically—Mary had the spirit of Jesus breathed into her, this spirit being called the 'spirit of Truth'. Last of all recorded on page 556 of *Barahin-i-Ahmadiyya* is the revelation:

یا عیسی انی متوفیك و رافعك الی وجاعل الذین التبعوك فوق الذین

کفروا الی یوم القیامة

'O Jesus I will cause thee to die and raise thee to Myself and make thy followers dominate over thy enemies, till the end of days'.

Here I have been named Issa (Jesus). The revelation announces that the promised Issa has come, the Issa whose spirit was to be breathed into Mary, according to the revelation recorded on page 496 of *Barahin Ahmadiyya*. In this sense, I am calld Issa bin Maryam (Jesus, son of Mary). My role as Jesus has emerged out of my role as Mary, the result of *breathing* by God (See

pp. 496, 550 of *Barahin-i-Ahmadiyya*). The event is clearly foretold in Surah Tahrim (66 : 13). It is laid down here that Jesus, son of Mary will appear in this *Umma* and the appearance will take the form of someone in the *Umma* who will first be assigned the character of Mary, and who will then have the spirit of Jesus breathed into him. Out of the womb of a Mary-like condition will be born one with the spiritual qualities of Jesus. Thus will this man of the *Umma* become Jesus son of Mary, and this is the meaning of the prophecy, the prophecy about the advent of Ibn-e-Maryam (son of Mary) in the *Umma* of Muhammad. It is the prophecy set forth in the Quran in Surah-Tahrim, verse 13. This proyhecy is 1300 years old. Its meaning has been explained by God Himself in *Barahin-i-Ahmadiyya*. You have the text of the Holy Quran. You have only to read it along with the relevant pages of *Barahin-i-Ahmadiyya* and then judge and think in the name of God. The prophecy of Surah Tahrim, that a man from among the *Umma* will first be named Maryam (Mary) and from the role of Maryam will pass into the role of Jesus that is, will be born metaphorically of her. How well is the prophecy fulfilled by the revelation recorded in *Barahin* !

Could this be the work of any man? Could I have brought this about? Was I anywhere near, when the Holy Quran was being revealed, that I could ask for the sending of an *Aya* to help me become Ibn-e-Maryam? And so that I could answer objection raised against this role of mine? And could I have, 20-22 years before, compile a revelation calling me Maryam and then after a time compile another revelation declaring that like the historical Maryam, I too will have the spirit of Jesus breathed into me, and thereafter at page 556 of my *Barahin-e-Ahmadiyya*, declare that I myself was the Issa of the prophecy, the Issa born of Maryam?

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Now my friends, think and think deep, and think in the fear of God. This is not a man-made affair. You have to do here with something quite out of the ordinary. The *Barahin-i-*

Ahmadiyya I wrote a long time ago. If I was planning and preparing ground for my present claims, why did I—in the same *Barahin-i-Ahmadiyya*—write down that Jesus, son of Mary will descend from heaven for his second coming? It was within the knowledge of God that when the point clears up any argument raised on it will have no more edge. True, God first named me Maryam (*Barahin-i-Ahmadiyya* Pt. III). I performed this role, as is evident again from *Barahin-i-Ahmadiyya* only for two years. I went into seclusion away from public eye, but two years over, I had like Maryam, the spirit of Issa breathed into me. So much is evident from page 496 of The *Barahin*. I went through a metaphorical pregnancy which lasted some months, not more than ten, however. At the end of this period, I had the revelation—the last one on the point—which is mentioned on page 556, part IV of *Barahin-i-Ahmadiyya*. According to this revelation, I changed from Maryam to Issa. It was thus that I become Ibn-e-Maryam (son of Mary). But when I was writing the *Barahin-i-Ahmadiyya* the secret meaning of these revelations was not disclosed to me. Revelations came and became recorded as they came. I was told nothing of their meaning, nor of the significance of the order in which they came. No wonder, in the *Barahin* I wrote endorsing the traditional belief found amongst Muslims. This is evidence of my simplicity and of lack of any design on my part. What I wrote about the second coming was not based on any revelation. It was a reproduction of the traditional belief. It connot be quoted today against me by my opponents. I have no access to divine secrets, except as and when God Himself discloses and explains them to me. The wisdom of God required that the secret meaning of the revelation recorded in the *Barahin-i-Ahmadiyya* should not be unfolded to me at once Not until the time came. When the time came, I came to know that my claim to being the Promised Messiah contained nothing new. In fact it was already contained in revelations clearly recorded in the *Barahin*.

Another revelation is worth mentioning. I cannot say whether this is contained in any of my published writings or

notices. But I remember mentioning it to hundreds of people. It is recorded in my note book. It belongs to the time when God first addressed me as Maryam, and then revealed to me about the breathing of the spirit. Then came the revelation:

فاجاءها المخاض الى جذع النخلة قالت يالیتنی مت قبل هذا و کنت نسیاً منسیا

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"And the pains of child-birth drove her unto the trunk of a date tree. She said, O would that I had died before this and had become a thing forgotten".

It reminds one of the Quran which speaks of Maryam in these terms but in this revelation of mine, the reference is to this humble one. The birth pangs drove Maryam to the trunk of the date tree. The doubts and accusations of the common people, the ignorant and the un-understanding *Ulema* did this. Devoid of faith, they pronounced her a *kafir* and heaped insults and abuse on her. Upon which Maryam said in anguish, 'Would that I had died before this and had become a thing forgotten'. This is a drscription of the uproar by the *Maulvis* against me. They could not accept my claim, and resolved by whatever means they could to destroy me. The pain and distress felt over the storm of opposition by the ignorant and the un-understanding are here depicted by God. There were other revelations bearing on this very subject. For instance:

لقد جئت شیاً فریا ۔ ما کان ابوك امرء سوء وما کانت امك بغیا

Connected with it is the revelation recorded on page 521 of the *Barahin--Ahmadiyya*:

الیس الله بکاف عبده و لنجعلة آیة للناس و رحمة منا وکان امراً مقضیا
قول الحق الذی فیه تمترون

"They said, O Mary, what strange and foul thing thou hast brought forth, far removed from good conduct?...Thy father wast not of this sort, nor wast thy mother...But God is sufficient to clear His servant of false accusations and We will make him a sign for people at large and this was ordained thus from the

beginning and was bound to happen. This is Issa bin Maryam about whom they doubt. Yet this is the truth"*.

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All this is from the *Barahin-i-Ahmadiyya*. The revelations are composed of Quranic texts about Hazrat Issa and his mother. The Issa whom people condemned as one of illegitimate birth is held by God as one destined by Him to become His sign. This is the Issa whose coming was awaited. The names Maryam and Issa in the revelations stand for me. I was to become a sign therefore. I am the Issa bin Maryam who was to come, whose truth is being doubted. I am the true one who was to come. Those who doubt do not understand the subtle ways of God. They go for apperances, for literalities and miss the truth and the reality underneath. Let it be remembered also that the grand purposes which the Sura Fatiha serves include the prayer:

اهدنا الصراط المستقيم صراط الذين انعمت عليهم

The prayer of the Gospels askes for the daily bread. The prayer of the Sura Fatiha asks for the blessings with which prophets and messengers have been blessed in the past. The comparison is instructive. The prayer taught by Christ has done its work. Christian peoples have had an abundance of this gift of daily bread. The prayer of the Quran also became accepted. It became accepted through the good offices of the Holy Prophet (on whom be peace and the blessings of God). It is thus that the holy and the righteous among Muslims, those attaining to the status of perfect believers have been made successors of the

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*On this I am reminded of one Fazal Shah or Mehr Shah by name, a Sayid, and a resident of Batala who was on very close and affectionate terms with my father. When news of my claim as the Promised Messiah reached him, he wept out of sheer distress and said, 'I knew his father, he was a very good man'. He wondered after whom I had taken. My father was a pious, straight and simple sort of Muslim, far from fabricating any such thing. Similarly, many others accused me of bringing a bad name to my family by making such a claim. (*Note by the Author*).

prophets of Israel. The raising of the Promised Messiah from out of the *Umma* is also because of the acceptance of this prayer. Saints and holy men of the *Umma* there have been who have achieved similarity with the prophets of Israel. The Messiah Promised to the *Umma* was to become—visibly and with the will and approval of God—the counterpart of the Messiah of Israel. Thus was the similarity between the two dispensations, the dispensation of Moses and dispensation of Muhammad (on both peace), was to be made plain. To this end has the latter been awarded congruence with the former, in every respect and every circumstance. The trials of the Muslim Ibn Maryam are also similar to the trils of the Israeli Ibn Maryam. Issa Ibn Maryam was the result of breathing into by God. So was the Muslim Messiah the result of breathing into a Maryam - like state by God. This is the promise contained in the Surah Tahrim. The uproar consequent upon the two births is also very similar. The uproar over the birth of Issa Ibn Maryam was as great as it could be. The bigoted opponents oppressed Maryam, saying "O Maryam, thou hast brought forth a thing strange and foul". Similar was the uproar raised on the present occasion, The reply God gave to opponents when the Israeli Maryam delivered hereself of Issa was "And we will make you a sign unto me and you will prove a mercy from Us, and it is a thing decreed".

Exactly this was God's reply recorded in the *Barahin-i Ahmadiyya* to those who were to raise an uproar over my spiritual birth. It was a reproduction of the eaarlier reply.

> "By your machinations you cannot destry him. I will make of him a sign of mercy into people, and this was a thing decreed from the beginning".

Yet another similarity is contained in the issuing of the *Fatwa* of *Kufr* by the *Ulema* on both occasions. On the earlier occasion it was a vicious learned man of the Jews, who prepared the *Fatwa*, the other Jewish priests confirmed it and then

hundreds of scholars in Jerusalem—most of them from the Ahl-i-Hadith sect of those days—put their seals of approval on it, and declared Hazrrat issa a kafir.* The same thing happened to me.

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* Though the Jews of the time of Jesus (on whom be peace) were divided into many sects, but only two were authentic. One of these followed Torah and depended upon it for answers to all questions. They used a kind of reasoning also. The other sect were the Ahli-i-Hadith who gave traditions priority over Torah. These traditionists had spread over the lands of Israel. They followed even those traditions which contradicted the Torah. Their defence was that there are questions—details of worship, of mutual dealings and of penalties - answers to which cannot be found in the Torah. To settle these questions, we have to depend upon the evidence of traditions. The book of traditions was called the Talmud and this contained traditions relating to earlier prophets. These traditions survived in the oral form for a long time and were reduced to writing a long time after. Naturally many fabricated traditions found their way into these collections. The Jews happend to be divided into 73 sects, therefore each sect followed its own collection of traditions. In the process, the Torah became reduced in importance. All ordinary religious questions were determined by traditions. The Torah became a book abandoned. If it coincided with tradition, well and good, otherwise it was rejected. At this time appeard Hazrat Issa (on whom be peace). The Jews he confronted were mostly Ahl-i-Hadith who held the Hadith in greater esteem than the Torah. In the books of the earlier prophets, it had been foretold that when Jews become divided into many sects, and begin to hold traditions above the Torah, then they will have an arbiter and a judge sent to them, his name was to be Christ and he was to be rejected by them. On rejection they were to be visited by a terrible punishment and this was to be the punishment of the plague. We seek refuge with Allah.

(Note by the author)

After his condemnation for kufr (heresy), Hazrat Issa was persecuted in in all possible ways. Filthy abuse, irony and rank misrepresentation were the stock-in trade of the books written against him. The same thing happened in my case. In one word, we had—after 1800 years—the same Issa and the same Jews re-appearing on the scene. This was the meaning which most people missed of the prophecy contained in the words :

KHILAFAT LIBRARY غير المغضوب عليهم

'Not the way of those Thou hast been angered at', that we had been taught long before. But they heeded not until, like the Jews, they became the 'angered at' of history. One part of the similarity therefore was created by God Himself. At the head of the 14th century after the Holy Prophet He sent me in the role of the Messiah of Islam. Same as He sent the Messiah son of Mary at the head of the 14th century after Moses. And He is showihg mighty signs for me, so that no opponents, Muslim, Jew, or Christian dare enter the lists against me. To contend against me is to contend against God which is not for hapless and insignificant humans to undertake. This is the similarity provided by God. No one can abolish it, however much he may try. The attempt will recoil on him who makes the attempt. This part of the similarity is God's own designing and is in His own care. The other part of the similarity has been provided by my opponents, who in their opposition to me have done things which the Jews of the time of Jesus did in opposition to him. They have not hesitated to put an end to me by implicating me in a false case of murder. The charge they brought against me—and of which I had a forewarning from God was—more serious than the charge brought against Hazrat Issa bin Maryam. The charge against Hazrat Issa was based upon a difference of religious belief, not of much consequenee—in fact of no consequence—in the eyes of the rulers of the land. The charge brought against me was that of murder by conspiracy. But as in the case af the first Messiah, Jewish Maulvis had deposed against him, it was imperative that some among the Maulvis

should depose against me in the case against me. God's choice fell in my case upon Maulvi Muhammad Hussain of Batala. So he came to the court, long-robed in the fashion of Maulvis, much as the high priest came to the court to support the crucifixion of Jesus. With one difference, however. The high priest was seated in a chair in Pilate's court, because Jewish respectables were seated in chairs under the Roman Government. Among them were those ranked as honorary magistrates. The high priest, therefore, had a chair according to the rules of the court. The Messiah son of Maryam had to stand as accused. In my case it was different. Contrary to the expectations of my opponents the magistrate Captain Douglas—playing the role of Pilate—gave me a chair. This Pilate compared with the Pilate of the earlier Messiah proved more courteous and more correct. For in discharging his duty as court, he stuck to the requirements of justice in a courageous and straight-forward manner. He paid no attention to pressures and pleas from outside. Any prejudices he may have had as an Englishman and as a Christian did not sway his mind either.

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He stuck to the role of judge without any reservations and set an example which rulers anywhere could imitate, and of which his nation could be proud. Administration of justice is difficult business. Unless a judge forgets all his interests and connections when he sits as court, he cannot dispense justice. We are a witness to what happened. Our Pilate performed his role to full satisfaction. The Roman Pilate was not able to do this. His lack of courage involved the earlier Messiah in great trouble. So this difference in the conduct of the two Pilates is worth remembering by our Jama'at. While the world lasts and numbers of the Jama'at multiply to millions and billions, the example of this good-hearted magistrate will be remembered and cited increasingly. It is his exceeding good luck that for this important role, God chose him and no other.

A magistrate is put on grave trial, when he confronts two parties, one of whom is a protagonist of his faith and

the other an opponent. More so, when he is told that this other party is a hardened enemy of his faith. But our brave Pilate conducted the trial without any fear. He was shown books, in which allegedly strong language had been used against the Christian religion. Obvious purpose was to raise feelings against me. But none of these things made any impression on him. He had a sharp conscience and had reached the truth of the case. He had searched for it honestly and God had helped and inspired him to find it. The facts of the case dawned on him, and he was glad to see he had found the way to a just decision. He gave me a chair to sit, which also was part of his sense of justice. Maulvi Muhammad Hussain had come to the court in the fashion of the High Priest to depose against me. He found me sitting on a chair beside the complainant. He was disappointed for he was expecting to see me humbled. He decided to sue for equality with me and asked for a chair from our Pilate. Our Pilate refused. Raising his voice, he said, 'You and your father never had a chair in this court, there is no instruction that you should have one.' This difference between the two Pilates is also worth noting. The first Pilate—out of fear of the Jews—gave chairs to their Cheif witnesses but had the Messiah keep standing all the time. The Messiah was the accused. He did so despite the fact that at heart he was a well-wisher of the Messiah, almost a believer. His wife certainly had come to believe. and she is known as a saint. Fear overpowered this Pilate. Unjustly, therefore, he handed over the Messiah to the Jews. There was no charge of murder or abetment of murder against him as there was against me. There was difference only over a religious point. This Pilate did not prove stout of heart. He became unnerved by the threat that he would be reported against to the Caesar.

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Another similarity between the Roman Pilate and our Pilate is that the Roman Pilate told the Jews in the course of the trial, that he saw no fault in the accused, so when the second Messiah was presented to the second Pilate, and the Messiah asked for a few day's leave to prepare his reply to the charge

of murder, this Pilate told this Messiah, 'I accuse you not of anything'. The declaration of the two Pilates are similar. Difference is only this. The first Pilate did not prove true to his declaration. Threatened that they would complain against him to the Caesar, he became frightened and, knowing the whole truth, handed over the Messiah to the blood-thirsty Jews. True, he was sorry at heart for what he had done. His wife also was sorry, both being strong believers. Yet he gave in to the noise, the uproar which the Jews had raised. Secretly, he continued to try and save the Messiah from death on the cross. He even succeeded. This was after the Messiah had been put on the cross, and had fallen into a death-like swoon. It remains a fact, therefore, that the Romon Pilate saved the Messiah from death by crucifixion. This was in acceptance, of the Messiah's own prayer. (see Hebrews 5:7).*

After the event of the cross, the Messiah made qucikly for Kashmir *incognito*. There he lived and died. You have been told already that his tomb is in Srinagar, Khanyar Street. This was the result of Pilate's effort and interest. Yet, this Pilate cannot be absolved of a certain amount of cowardice. After he had said he saw nothing of sin in the Messiah, he could easily have set him free. He had the Power to do so. The threat that they would represent against him to the Caesar made him

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* The Messiah himself had declared prophetically that no sign would be shown except the sign of Jonah. The hint in this prophecy was that just as Jonah entered the belly of the whale alive and came out alive, so shall the Messiah enter the tomb alive and come out alive. How could this sign become a sign unless the Messiah could be taken off the cross alive and made to enter the tomb alive? The Messiah's declaration that *no other sign shall be shown* was a hint that to think he would be raised to heaven was wrong.

(*Note by the author*)

afraid, but the second Pilate was not impressed by the crowd of clergy. Yet, here was a caesar too, a mighty empress, to be exact. This empress, however, was better—more just—than the Roman emperor. Nobody could think of using the empress' name to put pressure on the magistrate and make him give up the cause of justice. In short, the noises and the intrigue raised against the second Messiah was greater than was the lot of the first Messiah. All my opponents, leaders of various religious groups, had made common cause against me but the second Pilate chose the path of truth and proved true to his declaration that he thought me innocent of the murder charge. He acquitted me as was to be expected of a strong and straightforward judge. The first Pilate tried to save the Messiah but only from behind the scenes. The second Pilate upheld the cause of justice openly. He showed no weakness. On that day appeared also a man from the salvation army charged with theft. This was so because at the trial of the first Messiah also there was a theif tried along with him. Only, the theif caught and presented at the time of my trial was not put on the cross, nor were his bones broken. He was let off with a three months prison sentence.

But let us return to the subject. The Surah Fatiha is so full of profound truths and significances that were we to write them down, we should use reams and reams of paper and yet fail to complete the account.

Try and see what wisdom is contained in this single prayer :

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اهدنا الصراط المستقيم

'Show us Thou the path that is straight'.

This comprehensive prayer contains the key to the solution of all our probelms, Here and Hereafter. We cannot have knowledge of anything, nor benefit from it the way we should, unless we find the straight path which leads to it. The straight path is what we must know first, whatever the field in which we wish to succeed : it may be the special responsibilities

and duties of an administration, it may be soldiering and warfare or it may be research in natural science, astronomy, technology or medicine—say, methods of diagnosis and treatment or industry and commerce or farming. We must know the know-how, and where to begin and how. Every wise man faced with a difficulty would wish, first of all to sit down and think, so that a way to the solution of the difficulty may be found. Application of scientific knowledge and inventions, complicated situations demanding resolution require, first of all the discovery of the straight path. Therefore, for problems Here and Here-after the basic prayer is the prayer for the straight path. The discovery of it, once made, becomes with God's Grace a signal for the success of our pursuit. The sovereignty and wisdom of God requires that we employ a method in every task and follow a path appropriates to the task. We observe this daily in the practice of medicine. Is a patient going to achieve a cure? The answer depends on whether we have found the way to the causes of his ailment and the total state of the patient, also on whether we know what medicine to prescribe and how it is to be used. We have to be satisfied, first of all, on these points. Nothing in this world can be accomplished unless we know the proper way to accomplish it. To pray that we may have the way shown to us is the duty of everyone who has any objectives to reach. The rule appiles to our spiritual aspirations as well as to the ends we wish to achieve in the life of this world. If we want to achieve closeness to God, if we want that we should become deserving of His love and grace, we need to know the path most appropriate for the purpose. In keeping with this prayer for the straight path, the second Surah of the Holy Book called al-Baqrah begins with the declaration :

هدى للمتقين

'This is the path of guidance for the pious, the God fearing'.

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The way, that is, to win the favours of God, description of which follows*. This prayer, then viz

اهدنا الصراط المستقيم

is a very comprehensive prayer. It teaches man the important lesson that up against difficulties of our mundane life or difficulties involved in our higher, moral and spiritual aspirations, what we need above everything else is to know the path we must tread to solve our difficulties. The path which is piain and clear, and which leads without let or hindrance to our goal, and the discovery of which fills our heart with confidence and conviction, salvaging us from lurking doubts and uncertainties. Those who pray for the daily bread in the fashion of the Gospels know nothing of how one achieves closeness to God. After they have obtained their bread, what use have they for God? Christians have lost track of the true path and became committed to the disgraceful belief which requires them to raise a mere man to the status of God. What is there in the Messiah, son of Mary, which is not in other men or other prophets, which led Christians to make Jesus, a God, it is impossible to understand. If it is miracles which distinguish him, then there have been prophets before him, who have shown more miracles. Examples are Moses, Isiah, Elijah. In the name of God, of Him Who holds my little life in His Hands, I say that if the Messiah Ibn Maryam had appeared in my time, he would not have been able to do the work I am able to do. The signs appearing at my hands would not have appeared at his.** The graces of Cod bestowed on me Jesus would have

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*How appropriate is the sequence of the two Surahs. In the Fatiha, prayer is addressed for the straight and the true path. In the Baqara which follows it is announced as if the prayer is accepted-the true path is brought to view. (*Author*)

** On this subject readers will soon have access to my book *Nazul-al-Masih* which is in the press, ten printers units having been printed already. It is due to publish. It is a refutation of Pir Mehr Ali Golarwi's book *Tanbur-i-Chistiai*. In it is pro-

found more abundant than the graces bestowed on him. If such is my spiritual station, you can easily think how high the station and rank must be, of the Holy Messenger, to whom I am affiliated as servant to Master. 'And this we owe to the grace of God, Who gives to whomsoever He likes, whatever He wills'.

This is not something to be jealous or envious about. It is for God to do what and as He likes. Who resists and fights what He has willed, not only fails in His objectives, but also earns for himself the life of Gehenna. Ruined are they who make God of a creature of His. Ruined also are they who reject a true and honoured messenger of His. Blessed are they who come to know and accept me. I am the last of the ways to attain closeness to God, the last of His torch lights. Without luck is he who rejected me. For, without me there is nothing but darkness. The second means of guidance taught to Muslim is the *Sunnah*, the practical example set by the Holy Prophet (on whom be peace and the blessings of God) to explicate and demonstrate the teaching contained in

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(Continued from previous page)

vided proof that in plagiarising, the late Muhammad Husain's essay, the Pir Sahib has committed such disgraceful mistakes that on their disclosure his life cannot be but miserable in the extreme. Wretched Muhammad Husain is now dead. He died in accordance with my prophecy recorded in the *Ijaz-al-Masih* but unfortunate Pir Sahib has foolishly earned the penalty mentioned in the prophecy:

انی مهین من اراد اهانتك

'I will humiliate him who seeks to humiliate thee'.

فاعتبرو یا اولی الابصار

'Let those who will take heed'. *(Author)*

Holy Quran. For instance the details of Rak'ats* which constitute in combinations, the five daily prayers, are not laid down in the Quran. How many in the early morning, how many at other times of prayer and so on? These details we find in the *sunnah*, the practical example of the Holy Prophet (on whom be peace). *Sunnah* and *Hadith* are not the same thing and let no one be deceived on this point *Hadith* or the corpus of orally received traditions was recorded about hundred to hundred and fifty years later, but the *Sunnah* came side by side with the revelation of the Holy Quran. After the Holy Quran, Muslims are indebted to the *Sunnah*. To God and our Prophet we respectively owe these two major graces—God revealed the Quran to communicate His Will to mankind, in His own words while the Holy Prophet's duty (and on him be peace and the blessings of God) was to demonstrate in visible practice what God's speech required of us. The Holy Prophet, in short, (and on him peace) translated God's words into human actions and cleared up all the crucial and difficult points involved in our religious duties. It is not correct to say that this clearing up is the task of *Hadith*. No. No. This is because Islam had become established both in belief and in and practic before *Hadith* came into existence.** The institutions of Islam—the daily prayers, the statutory alms, the pilgrimage the distinctions between what is lawful and what is not lawful—had become established and known as the Prophet's

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* (One Rakat is one cycle of prayer-movements standing arms-folded, bending, and prostrating, with pauses in between and standing again. Tr.)

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** The Ahl-i-Hadith sect give the same name (*Hadith*) to what the Holy Prophet said and what he did, We are not concerned with their terminology. We are concerned only to point out that the *Sunnah* the - Holy Prophet's practice is distinct and different. The *Sunnah* was the Holy Prophet's unique and personal responsibility, while the *Hadith* is a record of oral traditions made later. (Author)

example long before the *Hadith* collections came into existence. Were they not? Certainly they were.

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The third source of guidance, of cource is *Hadith*. Many a point in history, in morals, in religious law (*Fiqh*) is described in detail in the *Hadith*. The unique role of *Hadith* is that it assists our understanding of the Quran and the *Sunnah*. Those who do not hold the Quran in full esteem declare at this point that the *Hadith* is the criterion, the judge of the Quran. Exactly thus did the Jews describe *their Hadith*, their oral traditions. But we describe the *Hadith* as a servant of the Quran and as a servant of the *Sunnah*. Servants add to the importance of their master. The Quran is the master, being the Word of God, the *Sunnah* is the practice of the Prophet of God and *Hadith* is a supporting witness for the *Sunnah*. God save us! It is utterly wrong to say that *Hadith* is a criterion for the Quran. No, the Quran is its own criterion. *Hadith*, in any case, possesses validity only of a degree. It cannot be installed as a criterion and judge of the Quran. It performs the function of supplementary evidence. Our basic sources remain the Quran and the *Sunnah*, and they are adequate for the purpose. *Hadith* is only supporting evidence, how can it be treated as the criterion of the Quran. The Quran and the *Sunnah* between them provided all the necessary guidance, when as yet this so called criterion had not come into existence. Nobody knew anything about it. However it now has value as supporting evidence for both. It is certainly not, and please do not say that it is, the criterion of the Quran. The *Sunnah* demonstrates and explains the intention of the Quran. It is the visible practice which the Holy Prophet (on whom be peace) had himself instituted and established among his companions. It is not something reduced to writing and collected in books, 100 to 150 years later. The latter alone is *Hadith*, properly so-called. *Sunnah* is enshrined in the practice of pious Muslims from the earliest of times. This practice was transmitted to generations of Muslims who came later. But *Hadith* has a

status even as a record largely of probable validity. If nothing in it contradicts the Quran and the *Sunnah*, it also counts as a valid source of knowledge and guidance. It serves as a major aid for the Quran and the *Sunnah*. It contains valuable material for many a question important to Islam. Not to hold *Hadith* in due esteem is to reject a major source of our knowledge. Only remember that a *Hadith* which contradicts the Quran and the *Sunnah* is to be rejected. Also to be rejected is *Hadith* which contradicts another *Hadith* which does not contradict the Quran, or which contradicts a *Hadith* recorded in *Sahih Bukhari*. This, because the acceptance of it entails a rejection of the Quran, and all the *Ahadith* which are consistent with it. No man who fears God will adopt such a position. No one will endorese a *Hadith* which runs counter to the Quran or counter to *Ahadith* consistent with the Quran. But you must hold the *Ahadith* in high esteem and use them for your benefit. They are speeches and statements attributed to the Holy Prophet (on whom be peace). Do not reject them, unless the Quran and the *Sunnah* reject them. In fact you should be ready to accept traditions of the Prophet, so that there is nothing you do or do not do for which you do not have a basis in *Hadith*. But if there is a *Hadith* clearly against a text of the Quran, then try and see if you can fit it into the teaching of the Quran. It is possible that the contradiction is only apparent, result of your own misunderstanding. But if the contradictions remain unresolved then reject the *Hadith* outright. It comes not from the Holy Prophet (on whom be peace and the blessings of God). But if there is a *Hadith* which is weak but consistent with the Quran, then accept this *Hadith*. It stands endorsed by the Holy Book. What about a *Hadith* containing a prophecy but weak according to the doctors of *Hadith*? The answer is that if the propheey comes true in your own time or was found true at some time in the past, then accept that *Hadith*, and dismiss the doctors and the narrators as mistaken judges, or even as liars. They have wrongly branded a *Hadith* as weak or fabricated which

happens to have been confirmed by historical experience. There are hundreds of *ahadith* carrying prophecies which are generally condemned by the doctors of Hadith as unproven or as weak in some respect, or even as fabrications. But if any such *Hadith* happens to come true, you cannot reject it as weak or as one which has a narrator lacking in piety. If you do so you will prove yourself of weak faith, for dismissing a *Hadith*, the truth of which has been confirmed by the march of events or by God Himself, can only mean lack of faith. Just think if there were a thousand such prophecy-carrying *Ahadith* weak according to the doctors of *Hadith*. If a thousand prophecies contained in them turn out to be true, will you not be dismissing one thousand proofs of the truth of Islam by branding those *ahadith* as weak? You will be doing a dis-service to Islam, helping rather the cause of its enemies. Remember what God has said :

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فلا يظهر على غيبه احدا ـ الا من ارتضى من رسول

'He reveals not His secrets to anyone, except to him whom he chooses as a messenger'. (72 : 27-28).

Prophecies which turn out to be true, themselves prove that they come from a messenger of God. When that is the case would you not agree that in branding such true *ahadith* as weak, some *Hadith*-scholar has gone wrong in his judgement. The alternative, absurd in the extreme, would be to think that God went wrong in making a false *Hadith* turn out true. But even a weak *Hadith* is worthy of your acceptance provided it does not contradict anything in the Quran and the *Sunnah*, and provided it does not contradict any *Ahadith* which are consistent whith the Quran. But caution is necessary while you are acting on any given *Hadith*. For, there are *Ahadith* which are just fabrications. It is these fabricated *Ahadith* which have been a source of mischief in the history of Islam. Each sect has its own favourite collection of *Hadith*. So much so that an institution like the daily prayers long established by continuity of traditions

has come to have different versions. Some say *Amen* in a loud voice, some say it silently. Some recite the Fatiha standing behind the Imam, some think it offensive to the institution to do so. Folding of hands while standing in prayer is done by some high up on the chest, by some lower down at the navel. These disagreements spring from the *Hadith*. Says the Quran:

> 'They have cut up their affairs among themselves, forming different parties, each party rejoicing in what it has'. (23:24)

The *Sunnah* had created one uniform institution, which traditions coming from different sources have cut up and reduced to a confusing diversity. Wrong use of *Hadith* brought about the spiritual ruination of many. The Shiah sect became misled only because of excessive and uncritical reliance on *Hadith*. Had they turned to the Quran as the basic authority, the ultimate judge, a single Surah—such as the Sura Nur—could have been enough to open their eyes. Similarly in the time of Jesus, Jews* who called themselves *Ahl-i-Hadith* (followers of *Hadith*) brought about their ruin. Over a considerable time they had abandoned the Torah altogether. Their belief was that the *Hadith* was the criterion of the Torah. This is still their belief. In their collections of *Hadith*, there were *Ahadith* which said that unless Elijah descends again from heaven in his physical frame, the Messiah paomised to them cannot come. Their confusion owing to traditions of this kind was very great. Their reliance on them was complete. They took their traditions literally and refused to accept the interpretation put upon them by Jesus. Jesus taught

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*The Gospels protest strongly against the traditions and the oral material of the Talmud. These traditions—through chains of narrators—were traced to Moses and were described as revelations received by Moses. Eventaully, they went so far as to lay the Torah to one side and give all their attention to the traditions. There are points on which the Talmud contradicts the Torah. Even so, the Jews followed the Talmud (vide *The Talmud*, editor Joseph Barclay, London, 1878). (Author)

that Elijah had already descended in the person of John the Baptist. For, John had come in the spirit and character of Elijah. By imitation and reflection, he had become a reproduction of Elijah. Why they stumbled over and resisted this simple interpretation was because of their excessive reliance on traditions. This made for their unbelief in Jesus. It is possible they misunderstood these traditions. Or, the traditions had become mixed up with human inventions. Present-day Muslims may not know that the deniers of Jesus were mostly Jews who took the traditions in their literal sense. So, they raised an uproar and worte a Fatwa declaring Jesus a *Kafir*. Jesus, they said, was a denier of what was written in the divine books. It is clearly written therein that Elijah was to 'descend' from heaven. Jesus, according to them, distorted the meaning of these traditions by criteria of his own invention.* They did not declare Jesus a *Kafir* only. They also declared him a *Mulhid* (That is, not a deviant only, but also dis-obedient). They said, if this man (meaning Jesus) be true, then the Mosaic

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*When the Fatwa of *Kufr* condemning Hazrat Issa (on whom be peace) was complied, Paul was in the party of Jews backing the Fatwa. Later, Paul publicised himself as an apostle of Jesus. This in spite of the fact that he remained one of his bitterest opponents in Jesus's lifetime. Not one of the Gospels—which narrate the events of Jesus's life—contain the prophecy that Paul would repent and become an apostle after Jesus. Of his case-history before he joined Jesus's Movement, we have no need to write. Christians are well aware of it. Paul is the man who oppressed Jesus while he preached. After the event of the Cross Jesus escaped to Kashmir, and Paul fabricated a vision and had himself admitted to the circle of Jesus's companions. He also invented the doctrine of the trinity and made swine flesh lawful for Christians, which had been unlawful for all time according to the Torah. He also spread the habit of wine drinking among them, adding the trinity to Gospel beliefs. That these innovations in the faith of Christ might please the pagans of Greece! (Author)

religion is false. It was a time of utter moral and spiritual decadence for them. False traditions had misled them.

While you read the books of *Hadith*, therefore, you must remember that a people before you who made their *Hadith* judge over the Torah had gone the length of branding a true prophet *Kafir* and *Dajjal*, and refused to believe in him. However for Muslims, the *Sahih Bukhari* is a very sacred and useful source. It is in this you find written that Hazrat Issa (on whom be peace) died a natural death. Similarly the collection called *Muslim* and other books of *Hadith* contain valuable information and instruction on points of faith and law. They deserve reverent attention—attention with a view to practice. Provided only that there is nothing contrary to the Quran and the *sunnah*, nor contrary to traditions which are themselves in accord with the Quran.

(To be countinued)

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